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Author: Judy Skutch Whitson

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Interviewee: Judy Skutch Whitson

Interviewer: Bruce Fetzer

Attendees: Judy Skutch Whitson, Bruce Fetzer, Tom Beaver, Priscilla Massie, Jimyo Ferworn

Topic: Judy Skutch Whitson Interview #4 – 1976 – 1979 – LSD experience

Edited: November 18, 2017

Bruce Okay, so we're recording. So this is March 9, 2011 and it's the fourth interview in a series of oral histories with Judy Skutch and Bruce Fetzer, Jimyo, Tom Beaver, Larry and Priscilla Massie.

Judy Okay, Judy Skutch Whitson.

Judy Basically my relationship with John, the intense part, the part that I can attest to and can remember very well, started in '73; by the time '79 came around, there was a two-year hiatus when I hardly spoke with him at all, which I think I may have mentioned before. If not, I will because it's an important part of our lives together; then, of course, the Institute, the Foundation, was primary in his life and once John became very immersed in the guided writings of Jim Gordon, then things shifted a great deal between us. We were both still talking to each other about The Course primarily when we spoke alone, but at other times it was really only about the Foundation, and those times were very different than what had preceded it. My husband reminded me that if we look at our lives as a journey, that John and I had a very specific task together during those intense years as I call them. That was a way to ready each other for receiving a Course in Miracles, and then joining together the pledge to use it.

Because we used it in our lives and our lives were different and far apart in distance, then many of the instances that happened in John's life that Bruce had asked about, such as, "Well, how did John apply the Course in his life? In his business practices? Those we can discuss that as a group.

I have specific stories that Larry mentioned in his chronology, but the rest of those things in the chronology I know nothing about. I was never ever privy to John's business decisions, except one time at the beginning of thinking of selling the Tigers, and he was interviewing people to buy them.

We talked about the Course, and we talked about how John received it and his friendship with Helen and Bill which continued up to a point. But then it dissipated with the death of Helen in 1981. At that point John wasn't talking to her that I know of, but he really didn't need to see anyone any more for his own personal validation. He had had, I imagine, as much as he needed.

I wanted to talk specifically about something in the Chronology that you sent me that can be corrected. It says the entry is 1975 in this Chronology. John introduces transcendental meditation program to the Detroit Tigers team. Very interesting. Then it says the various Chronologies place it as 1976, but the Hegedus book clearly states 1973, and that John had first taken up a Course in Miracles, because of the Monday night study group he organized in '74.

Let me correct that. John received the course about three or four weeks or maybe even less than I did which was May 1975. So, I would say John got it mid-June right after he was recovering, or during the time right after a very serious heart attack. I believe the information about it wasn't shared with people but he was in Tucson for quite a while. It could have been six weeks, and maybe two weeks into his recovery was when I sent him A Course in Miracles. That brings it to probably the earlier—the second week in June. So that needs to be corrected wherever you have it. There's also a place where it says that—right above that that, that John introduced his transcendental meditation program. I imagine it's the things I know about you want me to approach, correct?

Bruce Sure.

Judy I introduced John to James Bolen, who was then editor of what we would call Psychic Magazine. This was in 1974. This was pre-A Course in Miracles, and Jim Bolen was writing an article about intuition in business. I happen to have that whole article, but it's not very long and I don't expect to read it to you, but I'd be very glad to email it to you, just so that you know about it; it's very interesting.

In that article John claims that he doesn't use meditation himself, but he knows that it's helpful, and others do use it. That was dated, let's see, December 1974. The interview was a few months before that, and then he has him in 1975 teaching meditation to the Detroit Tigers. I think we can pinpoint pretty definitely that John was not yet out in 1974, although he did give an interview for an article on profiles in business in Psychic Magazine and it was entitled ESP in Business Issues, December 1974. He said—one of the quotes he said there was, "If you are in business looking consciously for answers, you're generally able to find the answers intuitively. Your intuition may lead you into certain types of research to find answers but, nevertheless, the intuitive process is at work." And he said he picked management people for his business largely through intuition, and he added, "And I'm mostly always right. Success is a thing that I've always taken for granted." he notes, "And I should suspect it's because I do trust intuition to the

point that I don't make enough wrong decisions to undermine the successful rhythm." Isn't that a really beautiful way of putting it?

In the article he said he's used intuition for more than 25 years, and he found that decision-making became a controlled process that works with astonishing success. A positive approach to life gives you the drive and the energy force necessary to meet legitimate goals. And then he goes on to talk about what does he serve as the public interest, and he said that as a businessman he doesn't lack for confidence and intuition. He says, "I generally order the subconscious mind to do research and come up with answers. Ultimately, I find the answers. If a person is well attuned between the two," he asserts that "the reflex action between conscious and subconscious will enable one to solve life's problems providing the intent is good." Goodness, there's so much that I'm reading into this. It's not a very long article. It's two pages at the most and there's a very nice picture of him accompanying the article.

When I re-read it in order to talk to you about it, I was just amazed at how well set he was. He said for 25 years he'd been doing that, how well set he was in this process before A Course in Miracles. We can't credit A Course in Miracles with helping John develop his intuition. His intuition was alive and well and working for a very, very long time. He said, sort of at the end of the article, "As an engineer himself Fetzer has found other engineers with an interest in psychic phenomena because they're accustomed to thinking in terms of frequencies and channels. I think we're dealing with something here that is in the field of radiation, the transmission of energy forces, so it's easy for an engineer to see the parallels. To carry out his support of parapsychology, he created the John E. Fetzer Foundation." Here he's talking about his life as a business man and an engineer, and at times speaking with other engineers about these forces that he could put in the terms of scientific research or scientific inquiry.

I think that shows very well in mid-1974 that John was well formed enough in his ideas about these subjects to allow himself to give a public interview. If we don't have that, Bruce, in the archives, I really should send it to you. Do you know if you have that?

Bruce Let's assume not. If you could send that, that would be fantastic.

Judy Yes, I will. It changed my mind a little, too, because I was crediting his deep search going on a little bit. You know, when I met him I knew certainly there had been some before that. I certainly knew about his metaphysical experiences and I knew about this desire to experience more, but I hadn't realized he had such a well-formulated philosophy about what he was doing with intuition.

Tom Do you believe him when he said he didn't meditate himself, or do you think he was just saying that?

Judy I think he was saying that for this article, because he didn't want to seem a little bit off. When you have the date of 1975 and he's teaching the Detroit Tigers meditation for relaxation, to calm themselves before games, it was much more accepted in this country, meditation for relaxation.

We had already done research with biofeedback. It was at Columbia University School of Physicians and Surgeons, and we had a little project going that we sponsored on meditation on how it helps a person post-surgery. People were meditating and being taught to meditate for relaxation pre-surgery; and then as soon as they came out of surgery they continued that practice. That was compared with the statistics of those who didn't receive the training and those who didn't have any meditative practice after their surgery. It was very interesting that the preliminary figures, and then later figures, that were validating the original research showed that those who meditated before the surgery—not just the day before, but leading up to it, maybe a week before, and those who continued meditation after they came out of anesthesia, had a much greater recovery rate from the surgery itself.

John knew about this. He knew about this through me, and he actually met the person who was in charge of the research, because he always liked to meet the doctors and the scientists at our apartment. I'm pretty positive he did. I don't think he was telling an untruth in this article. He was being more circumspect. I have a feeling that with this research which was going on concurrently the end of that year and the beginning of the next, the early research that he knew about.

He may have then decided that it was all right to say it and practice it and bring it out in the open, but he didn't bring it out in the open in '74. I don't think he was misstating a fact. I think he was being a little self-protective on wanting a little bit more ballast, before he came out with the fact that, Oh yes, I've been meditating myself.

It's interesting what he said, what he was willing to admit to, and a very short time after that, how quickly he was ready to come out in the public with his views, at least upon the scientific evidence that there was help in meditation for relaxation.

Tom Did he talk to you at all about TM, Judy?

Judy Oh, yes.

Tom Can you tell us that story because that's the story I have some questions to ask you, and that's one of them that we want to be sure we cover, whatever he told you about TM.

Judy I can tell you very little. When John was doing something that didn't have to do with us directly, he kept it to himself, or he felt it wasn't interesting enough to tell me. I did know that he was taking a course in TM, just like Silva Mind Control. I knew about those, but I wasn't involved in it, so we didn't really have discussions about it and I didn't speak to him every day. It wasn't as if our relationship was on a level of you calling your best friend to tell him or to tell her something new you're involved in. I pretty much heard about it after the fact as one of the things that he had been involved in.

The TM we talked about maybe a little bit more, because my son was studying TM, which surprised and interested me tremendously. At that time my son was 19 and a super scientist, almost from the time he started to go to school. Anything I was involved in that sounded like soft-headed sloppy science he was not interested in. In fact, he was a little bit negative about it, so it was very strange. I told John this story about my son going to TM, and when he finished, I asked my son, "How come? Are you going to be using this?" He said, "No, they gave a real cool tee shirt that says 'I meditate' and I want to wear it at Yale." John thought that was a very funny story and he said, "Well, we all have our reasons."

But I don't have a story to tell you about John and TM. A lot of the things that he was doing were outside of my knowledge, just as a lot of the things that he and I discussed were outside of almost anyone else's knowledge. I'm trying to remember: You didn't send out the third transcript yet did you?

Bruce It's in process.

Judy Maybe you can refresh my mind. Did I speak about John's LSD journey?

Bruce Just briefly.

Tom Just momentarily, not in any detail.

Judy I think it may be time, because this fits in with that whole subject, but I'm just trying to look up my notes for dates. You have 1976 when he told Mark about the pendulum in his office. Does anyone have a first-hand account of that?

Bruce I've read it. It's in the book about John's sporting career.

Judy Yes, but John didn't tell it himself?

Bruce I don't remember that specific story, but I remember John talking to me about Mark Fidrych who used to talk to the baseball.

Judy He told me the day after it happened. That was one of the things he called me up all excited about. I can address that.

Tom Yeah, great.

Judy First of all, John had to explain to me who Mark Fidrych was; he was very kind and not judgmental; I knew very little about baseball, except maybe the Brooklyn Dodgers. When I was born they were housed in the same venue where I lived in Brooklyn, New York. I'd never been to a Tiger's game, although I knew he took Bob Jahn and a few other friends of mine to games with him. But he knew that I wasn't really interested in baseball and I think he would rather have someone enthusiastic with him.

Tom Fidrych was one of the strangest characters ever to play the game.

Judy So I've heard, and John told me that. This was the way he told me the story, the best that I can remember. He said, "We got this guy on the team." He said, "He's a lanky guy and he's sort of back-woodsy." He said, "The other guys laugh at him a lot and make fun of him but, you know, he's really important and he's very good," and he said, "He's in a slump." He was in a slump, and I think it was Sparky—was it Sparky then?

Tom Uh-huh.

Judy Sparky came to John and said, "You've got to do something about him," and John said, "What's best? What was the problem?" Sparky said, "Well, the guys are making fun of him because he talks to his baseball." That was just right up John's alley, so he said, "Oh really? Okay, well send him to me."

The way John told me the story is that The Bird, as he called him, came into his office, very uncomfortable because here he was with the owner. What did he do? Maybe he's going to be let go or something, and John told him to just sit down in front of the desk and just relax. Then John said, "I said to him I hear that you're having a little trouble because some of your teammates don't take seriously the fact that you talk to your baseball and that they're making fun of you and that you're kind of embarrassed to do it now." Fidrych said that that was right and he was getting embarrassed to do it.

John said, "Well, you know there's a science to what you do," and Mark looked at him kind of startled and said, "What do you mean, science?" John picked up a string he had and at the end of it he had an open paper clip in an S shape. You know when you open a paper clip, you can make an S out of it? And he tied the paperclip to the end of the string and he held it very, very still with his two fingers of his right hand, and the paperclip was suspended over the desk. And he said, "I want to show you something. You see, this is absolutely straight?" Fidrych said, "Yes." John said, "I'm not going to move it. I'm not going to do anything to it, but now I'm going to concentrate on making it move by itself." And it acted as a pendulum going from straight ahead and straight back and straight ahead and straight back. Then John said, "Now, I'm going to make it move horizontally,"

and he made it move side to side. When it stopped moving he said, “Now I’m going to make it move in a circle clockwise,” and it started to move clockwise faster and faster. When it stopped he said, “Now, I’m going to make it move counter-clockwise,” and he made it move counter-clockwise faster and faster and then he put it down.

He said, “You know what I’m doing, Mark? I’m talking to it. I’m telling it what to do and which way to go, just the way you talk to your ball. You can do what I do. I don’t know if I could do what you do, but you could definitely do what I do. You are doing what I do.” He said, “It all has to do with mind. Mind talks to inanimate objects just the way we talk to people, and you need to know this and believe that what you’re doing is way ahead of what most people know, but it’s a great gift.” He said, “You and I have the same great gift.”

He said, “Would you like to hold the pendulum?” And I’m not positive of this part of the story. I think he did. I think he saw he could do the same thing, but I wouldn’t swear to that, because I think that at that point Mark was so astounded at having the owner of the Tigers show him what he could do and then recognize that he indeed had some connection to him. I think that might have been enough in itself.

John told him, “You go back there and you talk to your ball as long and as often as you want, because that ball needs you to talk to it and don’t care what anyone says and don’t mind anyone’s laughter.” He says, “You just have the courage to go out there and do it, now that you know the science.” John said, “Things seemed to be okay after that.” I just loved that story. I don’t know actually what did happen after that, but I do know that John thought the whole story was highly amusing and that he had taught someone something who needed it.

Larry Can I say something?

Judy Please.

Larry This puts a whole new light on his use of the pendulum. He would later on bring out what he called a pendulum. I think it looked kind of like a plum bob and he would suspend it when there were questions to be answered and if it went back and forth, it was yes. If it went sideways, it was no. But never before have we realized that he was the one controlling it with his mind. In other words, he was consulting it like it was a Ouija board or something.

Judy I am not sure that he would have thought or said that he was controlling it in a group decision. I think he would have said that the sum total of everyone’s energy was interacting with it and that the highest self, voice, teacher, guide, whatever you want to call, it was actually controlling it.

Larry Oh.

Judy The same way as a Ouija board. John always felt that he was just a conduit; when we get up to the LSD experience, you'll see what I mean. He felt that he was not doing it of himself. Does it mean there was a little guy hiding up in the rafters and putting a spell on him? No, it meant that John believed, deeply, that the self that's called a Self with a capital S that dwells within us is all powerful and is directly connected to God.

Larry The pendulum thing is a Rosicrucian psychic experiment, and so I wouldn't be surprised if the Masons taught it, or at least mentioned it as well. John may have tried it and realized he could do it, because nine people out of ten, even in the Rosicrucians or the Masons, would try it with no result whatsoever.

Judy That could be very true. He never connected that with me at all. In fact, the only time we ever talked about the pendulum was before he had the plum line thing with The Bird. But I certainly knew, I knew well. We talked about the Ouija board many times. He never thought that he was doing it. In fact, except for one time I know of that he told me, he needed to have someone else there doing it with him so that he didn't fool himself into believing that he had that power alone. That was very important to him.

We once discussed what it was that made him so conservative about taking responsibility for being a participant in his own psychic nature. John was interested in reincarnation, and we certainly talked about it. He told me I was his wife in a former life, so he certainly was interested in it. I asked him did he think that anything had ever happened in a former life that had scared him away? Had he ever misused a power? Did he think he had? And that made him a little bit upset and he said, "That very well could be. I have thought about that before."

So he didn't want to do that again, and I think when Jim Gordon came along—(Bruce would know much better about Jim Gordon's sittings and readings and writings with John, whether that ever came up), it was an idea of John's before I ever brought it up. It seemed to me that John wasn't afraid of anything; his reluctance to say, Well, this is what my guidance says, and to take responsibility for that was a bit threatening to him? No, it wasn't threatening to him. He had it in check.

Larry It may have not really fit with his upbringing and his nature either, because it could come across as looking a braggart.

Judy Yes, and John really did practice humility. I don't think he was naturally a humble person, but I think he wanted to practice humility as a Christian trait.

Larry Yes, I think that's it. I mean, that rings true for me.

Judy That's one of the things I could attest to. He did tell me about a talk that he had given, and he did tell me about the incident that is listed on this Chronology in 1979.

His evolving spirituality begins to filter further into his business life, and he speaks at a WKZO Christmas party. "This season mend a quarrel, seek out a forgotten friend, dismiss suspicion and replace it with trust." That is so much based on A Course in Miracles. One of the things that he and I had together as a plan was that each of us would practice forgiveness as perfectly as we understood it, and even as we understood it more and more, as perfectly as we could in every situation. We could choose either to see a person through the eyes of love or through the eyes of fear; it would mean that any contact anyone ever had with us, we could construe as either a call for help or an extension of it.

If someone we might call an enemy is angry at us, is misjudging us, is possibly saying things in public about us that aren't true, because that person is calling out for love and doesn't have it or doesn't see himself or herself as having it, we would treat that person in a very different way rather than defending oneself or attacking. We would try to respond with the eyes of love. At that time I had a friend who was a Greek scholar and she was really interested in the Course, and she started to try to translate it by herself. She never did finish it, because it was much too big a job, and it is almost finished in Greek now.

But she was a very brilliant woman and she told me something that I found fascinating. She said, "In the Bible, you know, in the New Testament, they're talking about turning the other cheek." She said, "You go back to the Greek," which was as close to the first translation after the Aramaic, it doesn't say that at all. The writings say, When someone offends, you see it differently or move your eyes. That's where the turning of the cheek came from. You move your eyes in a different direction. It means your inner eyes not your outer eyes, and it's not turning the other cheek, so someone hits you on one side, give him or her the cheek to pummel on the other side; but rather, as she was saying to me, the original translation, or the closest to the Aramaic translation, was to re-perceive the situation. And John loved that. He said, "I always thought so. I always thought so."

He never felt that one should give another cheek to be beaten up on, but rather one should help the other person by seeing the situation in a different light. I think this is why he knew this intuitively. From the time he was very young, he was such a good diplomat. He could rephrase a situation. I saw him many times in a Board meeting sense when people would just be going at each other. He would watch and wait, and then step in with the suggestion that all of us see the situation differently. It was not necessarily to see from someone else's point of view, but to phrase it or frame it in a different thought that would deflect the anger and the contentiousness, and allow a solution, basically peace, to come into it.

Tom That's why the Course worked so well for John, because it was a natural. For him this non-dualistic approach would flip things on their head. I was raised Christian Science, which is another non-dualist philosophy, so I hadn't studied the Course; but he and I naturally fell into this way of talking, and I grew up with it, too, and was very familiar with it.

Judy It would be very consistent with what he thought. In fact, Bill Fetzer was raised in Christian Science.

Tom That makes sense to me.

Judy There was a foundation for him to be able to understand. Mary Baker Eddy wasn't so very far from the next step.

Tom Right. She channeled her book too.

Judy It seems all like a lovely progression, and there'll be something else to come after this. It keeps on going, probably at more sophisticated levels as we become more sophisticated.

Tom Yes.

Judy Now, the other thing that I noticed here [in the Chronology] was the 1979 to 1980 date when he seriously started to consider selling the Tigers. I knew that he was considering selling the Tigers, and he'd called a couple of times and maybe mentioned it in conversation. In other conversations he said that this was very, very hard to do. I asked him why. I said I thought they would be a valuable commodity, and he said, "Well it's not that. I'm not going to sell it to anyone who doesn't have a spiritual intent." He said, "I just won't do it. I'm not going to sell it for just money. The person has to come along who believes many things that I do, because I want the Tigers to continue in that metaphysical environment. The person doesn't have to voice his ideas, but I would like many of them to agree with me."

I thought, Oh boy, you sure do have high goals here and you set yourself a difficult job. He did call me and this was one business decision he did call me and tell me about. He said that he had met someone. The guy who owned Domino Pizza and that's how he described him. He said, "You know Domino Pizza?" I said, "Yes." He said, "Well, the guy who owns it may be the candidate I'm looking for." He told me that Tom Monaghan was a very ardent Catholic which John said, "I don't hold against him." He was a philanthropist, mostly to Catholic organizations but, he said, "He really, really puts his money where his belief is." He found another something in common with Tom Monaghan, and that was that their fathers both died when they were very young. I think John's father died when he was two. Is that right, Bruce?

Bruce Yes.

Judy And Monaghan's father died when he was four. Monaghan also had a great deal of interest, and found a great deal of value in Frank Lloyd Wright's work. I had told John a few stories about Frank Lloyd Wright, who I had met and stayed with at Taliesin West, his architectural home. At the same time it was a place where his students and he would retreat in the winter months, and where he would teach them. John found that interesting because he had been alive longer than I and he had known Frank Lloyd Wright's career for longer; I had told him stories about that, and although I don't think John much cared for Frank Lloyd Wright's architecture (although, it's interesting that some of the same ideas were incorporated into Seasons and also into the Institute itself), but John told me, "And the guy really likes Frank Lloyd Wright a lot." He started telling me about the various places of Monaghan's that looked like Frank Lloyd Wright constructions but actually weren't.

So that's just a little aside, but it does say how much John wanted to provide for the Tigers some sort of spiritual continuity, even though the team and the other people involved with the other managers would not be aware that this was going on. He, at the level of ownership, wanted to provide that. It was important. I thought it was kind of interesting, and never did tell him that Tom Monaghan was not only an ardent Catholic, but that he was a member of Opus Dei. I don't know if I'm treading on any toes here. Is anyone on the phone a member of Opus Dei?

Bruce I don't think so.

Judy It's an ultra, ultra, ultra conservative secret Catholic organization that was featured in one of the Brown books. It wasn't wasn't a very complimentary portrait of it, I'll put it that way, but I don't think that would have bothered John in the least, because he realized Monaghan was as dedicated as he was to his own spirituality. I think that for the list that Larry gave me that that's probably it.

Bruce I had two follow-up questions on the sale of the Tigers.

Judy Yes.

Bruce Which takes us into the 80's. They were sold in the fall of 1983; and I confirm that John was very particular about who he sold to, very, very particular about that, and reflected to me the same thing. this is almost a rhetorical question because I already have my own answer to this, but what do you think made the Tigers so spiritual; and why was it that important to preserve a spiritual context or a husbandry of the Tigers?

Judy I don't think that it was the Tigers were so spiritual. At least I don't know if he felt that it was a mission of his from the time when the Tigers were purchased as a group and eventually John bought everyone out. I think it was a stamp.

It was like, if he is going to be connected with something, he wants to bring his own deep spiritual questing nature to anything he does, in business, in baseball and, of course, in the Institute which was then the Foundation. It was the mark of the individual. I don't think that he saw the Tigers themselves as a spiritual organization. I think that he felt that if he could enliven a baseball team and, of course, that was his love, to another height, that they might perform better and play better, and that it was good for America. He felt people who incorporated spiritual values into their lives usually succeeded better at what they did, and that might have been the reason; but I'd be very interested in hearing yours.

Bruce Let me offer what I know about this, and this is kind of a conglomeration of two histories; but I'd like your rebuttal on this or your thoughts.

It's pretty well documented by the Detroit Free Press that the Tigers were credited with saving Detroit from destruction in 1968 due to the race riots, and that winning the pennant actually saved the city from burning. The other thing is that John was repeatedly invited to move the team from downtown Detroit into the suburbs. He would have made a ton more money, would have had a better crowd, would have had less operations cost, and was even promised a brand new stadium several times, but he kept saying no. He wasn't the owner of the Tigers, he was only the steward and that's also documented.

There are independent references for both of those things. In that sense, John felt that the Tigers served, and were part and parcel of his reason for being, and being the guardian for something that was more important than owning the team itself. He wanted to convey that sense of responsibility, service, and community aspect to whomever took the Tigers over. As a result of that, he had been repeatedly approached by Mark Ilitch on any number of occasions, and John shared with me that Ilitch had said, "Anytime you ever consider selling the Tigers, come to me first. I'll pay you anything that you want." When John sold to Monaghan, he never even talked to Ilitch. He wouldn't even consider selling the Tigers to Ilitch, because the character of Ilitch was not in concert with the ownership that he wanted for the Tigers.

It's interesting that when Tom Monaghan took the Tigers over, Tom hired a PR firm to get the most out of it. Tom was really played up in the headlines as being very ostentatious. He had developed a resort on Beaver Island, started accumulating a very big antique car collection, and was featured in magazines, with his arms outstretched almost like the savior. Of course, the first year was when the Tigers won the pennant, and John would repeatedly dismiss that. He would say, "This is not Tom Monaghan; this is his advertising agency that's getting as much PR out of the fantastic track record of the Tigers as possible."

It was really a wonderful business ploy because, Domino's Pizza launched into the number one market share and left Little Caesar's in the dust and that caused some bitter, bitter feelings between Ilitch and Monaghan and Fetzer.

Bruce Monaghan and Fetzer were very close friends all the way through, all the way through, but Ilitch took it out on John Fetzer when he launched Pro-Am Sports. So that's one part of the story.

Judy You know, Bruce, the second part I don't remember. I did know that Domino Pizza took the number one, but that was only from my reading. John never mentioned that to me. As I said, he didn't discuss the business, but I absolutely forgot until now the whole part about the team keeping peace in the city. That was the word that John had used. "The team is a bringer of peace," he said, and he didn't think individual members brought peace to the city, but rather they were part of a divine plan. That's the part that we did discuss, which is the reason he didn't want them to leave where they were, which was the reason he wanted someone like Tom Monaghan to come and take them over after he was gone. Now I remember that, but the rest of it is new to me, and I'd love to hear those stories.

Bruce The other part of the story: First of all, a couple of things that are important to document here: My understanding is that John talked to only a couple of people about selling the Tigers in the first place. The only people that knew the Tigers were even going to be sold were myself, Chuck Spence, Jerry Lubtak, and you. To your knowledge, was anybody else aware that the Tigers were even for sale?

Judy I wouldn't have any knowledge of that, because John wouldn't have told me who he spoke with.

Bruce In the negotiations, this can be documented at some other point, because this is important to correct some misstatements made by others, not us. After he sold the Tigers to Monaghan, John continued having light readings with Jim Gordon.

Judy What was the date of the first reading with Jim?

Larry '80, wasn't it?

Bruce It would have been around then. The first channeled messages started coming in shortly after the two met.

Judy And the two met when?

Bruce Would have been I believe '80. I don't have—that's a matter of historic record that needs to be verified.

Tom Yeah, '79 or '80. I believe it's '80.

Bruce What I'm saying is that there was a light reading where John would ask Jim about past lives. One of the things that he reported to me in one of my Sunday meetings was that in one of those light readings, he discovered that when John was one of the kings in France, Tom Monaghan was his intended heir to the throne and he did not succeed John as king. John oftentimes talked about baseball club ownership as a kingdom, kind of as a club of 23, monarchs, and he felt very good then about selling the Tigers to Monaghan, as a confirmation that he had some karmic obligation that had to be fulfilled, and that it was fulfilled in this process. Did he talk to you about that?

Judy No, he did not talk to me about that.

Okay, we're going to go back one year because we're trying to do as best we can at this point of chronology. I'm going to talk about why I think Jim Gordon came on the scene, why John was ready for him, and why the next phase of his life would begin. I'm going to give you a little bit of background, like three or four sentences because I have done this before. I've alluded to it, and then I'm going to give you the story as best I know it, with dates.

We were on one of our walks in Muir Woods in California, and we would go alone, and we'd walk in different places, up Mount Tamalpais or around Skyline Drive, just beautiful nature places, and we'd sit and talk. This time we were walking in Muir Woods, and if you know Muir Woods, there are gigantic majestic cathedral-like redwoods. It's an experience that doesn't appear any place else on Earth, as far as I know, named after John Muir, the great naturalist.

Tom One of my favorite places, Judy.

Judy Really?

Tom Yes, been there many times.

Judy Then when you come out here, we'll go together.

Tom Had no idea John and you had been there.

Judy Yes, we had, and we were walking along and John was musing. I may have told him something was going to happen to me. We stopped and John said to me, said, "You know, sweetheart, I've never really had an experience." I disagreed with him. I think he had quite a few, but he was talking about a full-fledged mystical experience with all the lights and flashing that he had heard about. I said, "Well, I don't know. If you think you need it. I don't think a person has to have that to believe what you believe." He said, "I really would like it though." Then he

asked me, Could I think of some way he could have one? At the time my mind was blank and I really couldn't, but I loved him and so I gave some thought to it.

When he left, all of a sudden there it was, of course! I called him up and I said that if he is still serious (and I wouldn't mention what it was) about an experience and he trusted me, I could arrange it, and then I would tell him what the arrangements were and see whether or not he wanted to pursue it. He said, "Yes."

So I spoke to my very good friend, Willis Harman, whom John had met and trusted and liked. At that point, Willis Harman was actually president at the Institute of Noetic Sciences, but Willis had a background that was even more interesting than that. He was an early researcher when he was at Stanford University and he was a professor of engineering; he managed to be appointed an early researcher in LSD. In those days the research was paid for by the United States government, and it was conducted outside of the country in Canada, in a laboratory that was fitted just for this. As you can imagine, it was an exploration, because the Swiss discoverer of LSD had been talking about its benefits, and was urging different governments to try it, to see whether or not it could be a useful tool for medicine, and wanted research done on it for medicine, or as he had had, metaphysical experiences.

It was arranged that they would get the drug from Switzerland, so Willis Harman and a crew including Al Hubbard, who was a U.S. marshal and very closely connected to a couple of government agencies, and a few other researchers were in a laboratory where they conducted this research for about a couple of years. The purpose was in their minds, and I'm sure in our government's minds, to find a way that people could have a more or less similar experience that would allow them to go beyond their differences to see each other in a different light, to reach another level of making decisions so that they would be peaceful ones, to feel more safe and comfortable with each other. And that, as far as Willis explained to me, was the intent of the research; historically people know that it was abandoned.

Timothy Leary and Richard Alpert at Harvard, two intellectuals who felt that they had also had this experience and were part of an experiment, decided it was coming along too slow, and it was much better for them to release it to the student body at Harvard. So all the research was closed down and it got a very bad rap. Willis went back to his work teaching, and Al Hubbard went back to whatever he did.

I felt that the only people I would trust John with were those who had done research, who had the medical background, who would know how to administer it and would recognize that secrecy was of the utmost importance. John and I met and we talked about it, and he said that he really did want to do this. Did I want to do it with him? I said, "No, I really don't. Taking a drug is not in my life." I have the kind of experiences he's looking for. I don't understand why, but I do

have them spontaneously, every ten years or so and I didn't want to take a drug. He said, "Okay then, but would you come with me?" I said I would come with him.

We met February 17, 1979, with Willis Harman, Al Hubbard, my current husband Bill Whitson, who I wasn't married to yet. We met John at his home at his ranch in Arizona and from there we went to the Smuggler's Inn Motor Lodge and began what people commonly call a trip. I guess it's a journey, so it's a trip. The first thing that we did was sit together and discuss what the purpose was, and the purpose was to explore to the deepest level, his highest self. The procedure we followed was first we held hands in a circle and John began with an affirmation which is a prayer of John's choosing from A Course in Miracles, and it goes something like this: "I am here only to be truly helpful. I am here to represent him who sent me. I do not have to worry about what to say or what to do, because he who sent me will direct me. I am content to be wherever he sends me, knowing he goes there with me. I will be healed as I let him teach me to heal."

And then we just sat there in quiet and meditated for about ten minutes, mostly on the experience, asking for John to be safe, asking for only that which is love to come through him, and for him to be held in the arms of God, which was a phrase he had used. Then the people who were going to administer the drug, Willis and Al, asked Whit and me to leave the room. I wasn't in the room so I can't tell you what happened, but I just assume that John was given a pretty low dose of LSD and the last I saw him they had him lie on a comfortable bed in his own room and they stayed with him. They had a tape recorder with him, and I knew that it was being recorded. There was only one tape, and the recording was to be for him alone. That was all predetermined.

Whit and I just hung around the motel waiting until something might happen and, sure enough, first I was sent for alone; when I entered the room, it was darkened even though it was daylight. The heavy shades, the blinds and the curtains were drawn so the room was like about dusk, and there was a little bit of a medicinal odor in it; Al was sitting on one chair, more or less with his back against the wall. He wasn't sitting on top of John. Willis was sitting right next to John, at times holding his hand, at times not. What I witnessed was startling to me. I had never really seen anyone on an LSD trip, although I had heard a lot about it. I had thought that people were pretty quiet and internal, and that being internalized was part of the experience. I didn't know that people conversed, talked, or made any noise. That's only because I've never witnessed it. I might be wrong.

But in John's case I entered into what sounded like a monologue, and I have no idea how long this had been going on. But I do know, because Willis had told me later, that it starts with "I am that I am" and the voice was very deep, much stronger than John's, and of a deeper pitch; it had a hollowness to it that filled up the room. There was a sense to me of this voice reverberating, that there was a pulsing quality like to it. I was astounded. I would never write about it because it

felt to me too holy, but I can remember sitting there in that dusk, as John was speaking. In essence he was giving a history of the world from the time of its creation, and I entered at the part of the formation of the various life forms that were evolving and he definitely said evolving. He didn't say created; I just sat there and listened a while. He had asked for me to come in, and then he indicated that I was to leave. So maybe I was in the room 45 minutes. I don't know, but I could see that he was going through history, that this voice was just talking, not freely associating, but freely talking about an entity having witnessed this. Not having caused it, but an entity having witnessed this, and I had chills all the way through me.

Then we went and had dinner, Whit and I, and it seems John asked to see Whit, and Whit went in for part of the session. What he said to Whit was very interesting, and Whit not only remembered it, but when I asked about this, he went back into his diaries. It was Whit who found the exact date for me and the place, because I had never written it down.

John had said to him how deeply he pitied this man because he had left behind his whole field of diplomacy and national defense, and abandoned it all for metaphysics, and he would have a very hard time because of that. I'm not so sure that John wasn't talking about himself. Should he abandon everything that he had been involved with, his business life which he was beginning to divest himself of, and a lot of other things, to plunge 100 percent into what was coming in his life?

But it didn't seem so. It didn't seem that there was any of John in this voice at all, and a few times we were called into the room. Once we were called into the room together. At that point, he was up to the American Revolution. He spent quite a while discussing the American Revolution, but remember it was only this voice as if it were watching it and talking about the Founding Fathers: their intent, how difficult it was, how it wasn't at all smooth as the history books make it, how deeply many of the signers of the Declaration of Independence were dependent upon that inner listening, and how some of them weren't. That the room was crowded with spirits when the Declaration of Independence was signed and the spirits were all around encouraging them, egging them on, that it couldn't have happened without that kind of help and it was a sacred time.

At that point, it was night time. We went to sleep, but it seems John went on for almost 24 hours without stopping. I have no idea whether he ate or he drank. I was told by Willis that he never broke character, that that voice kept on telling it as if it were being witnessed; I don't know how it wound down. I don't know if he came up to the current day or what. All I know is that we were told the next morning that John was resting, that he was sleeping, and that we'll wait a few hours until he awakens and that the drug would have worn off.

Willis and Al obviously were not to tell Whit and me what happened when we weren't in the room, although much later Willis did tell me a bit about it. That

was helpful in the sense of the kind of decisions that we were making at the Institute of Noetic Sciences, and whether or not we should be involved in any work with the government. That was helpful.

It was a stunning time, because both Whit and I felt that something highly unexpected and unusual was occurring, and we couldn't really say what it was. We couldn't give it a name. It was almost as if we weren't at that time to even talk about it, but we were to sit in quiet and support it as if we were his batteries, that we were conscious of what was going on now in the room and that we were in our own meditation, asked for his protection and for his strength.

Somewhere around afternoon of the next day we were told that John was awake, that he had showered and he was refreshed, and we were all to go back to the ranch together and be with Rhea and have dinner, which we did. John seemed to be quiet, reflective. I'm not so sure how much he remembered or whether he was just internalizing, but there wasn't any discussion about it. It was mostly everyone was quite subdued and we got there, and Rhea was very charming and welcoming. And I remember we were sitting out watching the sunset and Rhea asked, "What were you people doing?" And no one really knew how to answer her.

Whit said something to the effect of, "Well, you know, Rhea we were just contemplating a lot of questions, and I can ask you one of them. Do you see that beautiful sunset over there?" And she said, "Oh yes, I love to watch it," and he said, "Well, let's just say that that sunset represented the rest of what life has in store for us in spirit, not on the Earth; but it represented a way to walk to heaven. If you could be told that at this moment, you could take that step into that sunset and you would leave behind everything that you know, all the people that you know, all the pasts that you've had, everything that you own, all your interests, and you would just walk into it and remember absolutely nothing but be filled with inexplicable joy, would you do it?" And she thought for a second and she said, "Could I leave a little pinky here?" Which we all thought was very charming, but that was the end of the conversation.

Whit and I had to go to Washington from there, so we left, and Willis left and Al left shortly afterwards. That was the experience per se. What I found out later, maybe a day or two later when I called to see how John was, was that he was busy. I called Willis to say, "Have you heard from John," and he said, "No, but I left him with the tapes." And I suspect that something quite challenging was happening and found out a few days later it was. John actually listened to his tapes, and years later I found out that he was stunned.

He was overwhelmed. He heard the voice of a prophet, and it was coming out of him. He heard something so different than he expected. The experience that he had wanted was maybe celestial music and bright lights and seeing the face of God or Jesus or whatever he imagined he could have. This was nothing like that

at all. This was a deep, resonant, permeating voice vibrating at a totally different frequency than John himself, coming through him. I think it startled him so much that he was driven into fear and out of fear came anger, and he wouldn't talk to me for two years. Well, he had to project on someone. It was definitely my fault, and I understood that, because I had heard a little bit of it, and he had no contact with Willis at that time, and he certainly never contacted Al Hubbard. I think that looking back on it now, he needed that time.

Certainly other things were happening in his life. Not long after that he met Jim Gordon. Now I have often thought (although I never asked this of John, I never discussed it with John at all), that this was a preparation for Jim. If John had decided to recognize and accept his own inner voice, would he have then encouraged and gravitated to somebody as gifted as Jim? I don't know, but I do think John made the choice again in his life not to accept power of that sort. It was fine to have it come through Jim, because two years after this, '79 to '81—about 1981, I was asked to give a talk at the Spiritual Unity of Nations.

Bruce Could you tell me the date of the LSD experience?

Judy February 17, 1979.

Bruce Okay, go ahead. You were talking about 1981.

Judy Well, he didn't talk to me for about two years, and I was giving a talk at the Spiritual Unity of Nations, it doesn't matter what about. It was just a whole bunch of people giving talks for three days and I delivered my talk, I think it was the middle of the second day, but the night before I had a great sadness come over me. This was in Chicago, and I thought of all the times when I was in Chicago with John, and the really wonderful rapport we had, the things that we discussed, the people that we met, and that my life with John to some extent was over. I was feeling very, very sad. I was in Chicago, I was all alone, and that made me feel so sad.

Somewhere around 11 or 12 o'clock at night I picked up the stationary from the hotel I was staying in, and I wrote him a long letter, how I missed him and how I deeply regretted if I had done anything or had been involved in any way that was offensive to him, that it was only meant in love, whatever he feels about it I understand and accept, and I just wanted him to know that I never stopped loving him and never will. I put the letter in my purse the next morning to go get a stamp in the lobby and mail it to him, but I had to give my talk.

I gave the talk and after the talk a lot of people usually crowd around the speaker, and people were crowding around me and asking questions; I noticed someone sort of out of the corner of my eye who looked very familiar. She was a short, little bit wide, woman, and I knew I recognized her from Kalamazoo, and Bruce, it was the Sister Elizabeth?

Bruce I don't know.

Judy She was a nun that was in John's group.

Bruce That would have been Sister Elizabeth Reese, yes.

Judy That's right. Sister Elizabeth Reese. I stopped the conversation I was having with someone--and I went over and I grabbed her by both hands and I said, "You're Sister Elizabeth, aren't you?" She said, "Yes, I am. Oh, I've missed you so much," and she threw her arms around me. The two of us stood there crying and holding each other, and I started to reach for my purse and I said, "Would you please, I know you'll see John. I'd much rather you hand deliver this. Would you please give this to John?" And she opened up her purse and she said, "And this is what John sent to you." The darkness between us was over. He had sent her to that conference to contact me.

Bruce What was the date of that? 1981?

Judy I don't have the date exactly. I could look up Spiritual Unity of Nations and find that particular conference, because about a thousand people attended that thing. There must something written on it some place, but it was complete closure. This was the time when he had met Jim. I knew nothing about this.

When we were now together again, the first thing he did was invite me this time to Kalamazoo. I had never come to Kalamazoo before. I had come to Kalamazoo to talk about A Course in Miracles and everything to the group; but he had never invited me to Kalamazoo to show me where he works, and to talk about meeting some of the people there. Bruce, was that when I met you? What year did you come with John?

Bruce I came up in September 1981.

Judy So you had just arrived.

Bruce Yes, it was the fall when I met you.

Judy That's right, because we have the picture and the trees are turning, so this is '81. This was maybe two months after that conference. That conference had to be sometime around the end of August, July or August, and that's when he wanted me to meet Bruce and tell me what was going on. Then that night —had Jim started to do the writings yet?

Bruce Yes, Jim started shortly after he and John met.

Judy Right, okay, because John came to my room and he said, “Would you do me a favor? You’re not going to get much sleep tonight, but would you read this?” It was one big stack of paper, and it was Jim’s channeled writings.

Bruce Yes.

Judy I read it through the night. I don’t know if I got any sleep, but I must have gotten some. I read it through the night, and it was startling because of how clear and how direct it was, and how invested it was with the overlay of a past that I had nothing to do with. I don’t mean a recent past, I mean a far memory past. So much of it had to do with the Egyptians, and I’m talking about the Egyptian metaphysics more than I am about Egypt as a country. That doesn’t figure prominently in my memory, past memory or background, and so seeing the drawings and looking at what was written was very interesting and edifying. I think I knew at that time, at that moment, that very night, that John had moved on.

In other words, from the time I met him in ’73 until this time in ’81, we had done the intense work we were supposed to do with each other, even in the two years when we weren’t together. I’m not saying I didn’t have further contact with John. Of course, being on his Board and seeing him often, I did, but never at that level, that much alone. It was as if, in his progression of exploration, there were relationships along this string of connect the dots and I was one of them; and then the next one was Jim. It felt like this progression was so important in John’s life for his next step.

Bruce I remember in that first meeting that you and John were extremely tight. There didn’t seem to be any strain whatsoever between you two.

Judy Oh no, but there wasn’t from the very moment that we met. Some people consider him a great man and he was, but I never felt that with him. He was more a co-conspirator, or at times we switched roles. At times I had more information for him, in which case I was the teacher, and at other times he had more information for me, but it was always on a very, very equal basis.

There was something that you asked me, Bruce. I don’t know if now is the time to do it because we’re in a chronology, but you asked me how I felt that the Course affected John in his work. I said that I would have to leave it up to others who knew the work that came after the time that he first started to study and get involved with the Course. The thing that I can provide is the highlights of our conversations and what was the most important to him that he took away from the Course. All of those ideas we used in everything that came afterwards including and especially the Foundation and then the Institute.

Tom Judy, we also want to hear the story of you coming to Kalamazoo and teaching the course to the Monday night group.

Judy It was at three separate times and John wanted me to meet the people; he had the Bible in one hand and the Course in the other, but the Bible preceded the Course. He thought it was extremely important that this particular group of people, who he knew and worked with him, and some cases were just friends and others, that they share with him these ideas. It's almost like a metaphysical path. I think Evelyn Underhill wrote in her book in the 1920's, *The Life of a Mystic*, and one of the points that she makes in that book is that there are those people who choose this life and those who have it thrust upon them; but those who recognize it and choose to follow it, they absorb as much as they can up to a point and then they must teach it. Teaching is the way they really learn it by giving it to others.

Now John got very excited when he came across a certain line in *A Course in Miracles*, and this is directly relevant to his Monday night group. It said, "There's a difference between the messengers of the world" or you can say the teachers of the world, "and the messengers of God." The messengers of the world, like the mail man and the UPS person, they get the message or the package and they deliver it safely but they don't open it, they don't know what's inside, and they just pass it along and it's over. But the messengers or teachers of God first accept the message for themselves and then in giving it away, keep it. And John said, "That's exactly it." He said, "That's exactly it, and in teaching what I know I'm giving it away, but it's solidifying even more in my mind." I thought that was a very interesting insight of his. So he had been holding first Bible studies, and then teaching the Course when it came into his life, the things that he understood about it and the things that he knew.

He invited me to come basically at first to testify to or witness what I witnessed with the two people who took it down. I think he wanted the people there to hear the story firsthand, because I was so actively and intimately involved with it; and then to follow with another gathering in talking about the principles of the Course and how they either elucidated what's in the Bible, or went into it at a deeper degree, or extended those ideas and restated them, or transformed them into something that we could better understand today in a psychological sense and in psychological jargon. They were very lively discussions.

I think people who were in that group were certainly well chosen by themselves and by John. There was no question that it was important that those particular people be together, but I should say this (without offending anyone, I hope). John was always in a rush and he sometimes thought they weren't coming along fast enough, forgetting completely that this was new to many of them; whereas it wasn't new to him at all, and there was a tremendous difference in age and experience. It was as if he was in a big hurry, and it was very important that this particular group of people get ready and he wanted to hurry them along.

Tom So this was after you had come back in the early 80's and you and John hooked up again?

Judy Some of it was in the late 70's before his LSD trip, and then a couple were after.

Tom Bruce do you have a recollection of those?

Bruce I do, but I don't want to take from Judy's history of it.

Tom I just wondered if you had a question you could ask Judy.

Bruce I would confirm exactly everything that she said. John was very interested in the principles, almost like there is a truth beyond this whole notion of this parallel universe of the source, of the center sun, of the source of spirit and truth being purely transmitted to mankind through the Course. But I think there are some interesting discussions that should go on at length, including, but not limited to, some of the key principles that Judy and John talked about. Those would be number one, because those are part and parcel of the channeling of Jim Gordon, but I think that's part of the legacy. And the second thing is, and this is a very important story to tell, and we need to do some research and get the chronology right, as to John's selection of Judy as a Trustee. That's a very important story to tell.

Judy I think that I have that in my mind to do, after we've talked about what were the principles that I know from John directly – those that he was the most interested in from A Course in Miracles and usefulness to him because John had in his mind already, and I think the Course validated to a great degree some of his own inner thoughts. I don't know anybody who has said, Oh, A Course in Miracles, this is something I really want to study; or, This matches some of the things I already know or think. If it isn't for you, and I would say it's mostly definitely isn't for [most?] people; but for those it is for, it actually validates that which they have already come to believe, and John was one of those. He recognized it.

He knew immediately when he started reading it, as did I, that this was something that he was waiting for. I felt the same way. It was something I was waiting for, without knowing what that meant. I never said I'm waiting for something, but when it came, I knew that I had been, and John voiced the same thing. I would like to if we have time, but I don't think it's going to be today, because this part is going to take a little bit too much longer. I'm hoping there'll be questions and answers about those principles, but I could start now if you want me to. It's fine. I don't have any problem with it.

Bruce I'm thinking probably the best way to do it is to just pick this up next week because there's so much there. I know this is not a short question.

Larry Before we end this, I'd like to talk a little bit more about the LSD experience. Judy, do you think he was embarrassed by that tape recording?

Judy I think he was embarrassed and mortified and angry.

Larry Angry at you for—?

Judy He was angry at himself, and then he projected his anger on me. We all recognized that I didn't do anything except what he asked me to, and I was very careful in what I did.

Larry Right.

Judy It was the experience, it was so overwhelming. When we feel a fear as great as he felt about hearing, when he heard those tapes, that fear can't live inside of himself. You've got to project it, and I'm just using psychological jargon. You've got to project it some place. He's not going to be angry at Rhea. He's not going to be angry at Willis. That's not going to help him. He's not going to be angry at Al Hubbard. Al Hubbard was the U.S. Marshal and might bump him off. He's going to be angry at me, because I'm the safest.

Larry T over the course of two years he realized that was not right.

Judy I think over the course of two years he integrated a lot of what had happened. He met Jim Gordon. He saw the efficacy of the experience. I think he did a lot of thinking about that, and decided to put it behind him because he made it a choice to move ahead. So yes, I think he was embarrassed by it. He was very embarrassed that I was there and I witnessed it.

Bruce Judy, John when he did his session with Jim Gordon, I think he learned a lesson there. When he did a session with Jim Gordon, he never reviewed the tape of the session until much later, until there was a transcript. In fact, I was party to a number of them. But one of them that I was party to was a metaphysical one, where we all had out-of-body experiences. Right after the session, down on his ranch in Tucson, I wanted to play the tape back, and I kept trying to play the tape and the tape recorder would not work. John said, "Don't play the tape back." And I said, "Well let's have the experience again." He said, "No." The tape recorder would not work. The tape recorder did work later on when it was time for the transcript, when it was time.

Judy Thank you for telling me this, Bruce. Of course, I've never heard that, but that fits in perfectly with the experience he had. Looking back on it now, Willis Harmon, had conducted many, many experiments with people who wanted and were willing to undergo their LSD experience. But nothing had ever come out like this. I think Willis, knowing that it wasn't his experience, he had to give it to John. He wasn't to keep it. I think he didn't quite know how to handle it.

I looked back and maybe Willis should have stayed with him for a few days and just calmed him; yet I'm sure it was all part of the plan, that it didn't matter. I think also what you brought up about John's embarrassment. There are things that

I'm not saying because they just don't feel correct to have any written record of this. We all pick and choose the things that happen in our lives to give to others, and there are some things we don't pick and choose to give. And there are sometimes some things we don't pick and choose and it's known.

I'll just say briefly that some of the experiences of John's LSD trip had sexual innuendos, and I think that's another reason why he was so embarrassed that I was there. John was very private about that part of his life.

There were a lot of levels, but I think that everything we've all surmised is probably true, and maybe there's still more that isn't. But I'm very interested to hear that he would never hear another tape over again. He was burned by that experience, and yet I can imagine how important it was for him to hear it. He had to hear his own voice.

It was one of the themes of our conversations with each other; I would say, "John, trust yourself. You don't have to ask anyone outside." That was my assessment of it, but if he had had a fond memory of an experience where he had violated that, and he didn't want to get into the situation of ever, ever having that happen again where he misused power. Let's just hypothesize that such a thing is possible. He misused power. He's going to be very careful now not to do that.

Bruce Larry, any other follow up?

Larry No, that makes perfect sense to me.

Tom An LSD experience—it would be analogous to turning on the fire hose so . . .

Judy Full force.

Tom Yes, and if a person hadn't been used to the garden hose yet, the fire hose thing, and then to play it back and hear it would just be—even for somebody like John who you would think had been around the block more than anybody else, that's still a big, big step to take.

Judy I think it was devastating. By the way, this happened to me one more time with a friend of mine in Washington, D.C., who also was, in his field, of the stature of John. The psychiatrist and a medical doctor had had drug experiences. He was not John's age, but he was about eight or ten years older than I. When I met him, he was funded by the Dupont's and he was in Washington, D.C. He had an institute called Psychiatry and Diplomacy, and it was his role as the person who was the executive in charge of this organization to bring together peoples of, let's say, warring factions.

At one meeting I attended, he had Arab and Jewish journalists sit in a room and for three days try to see each others' point of view. It's called changing the world

incrementally; he had Turks and Cypriots together and I can't remember what others, but I was with him in Carmel, California. He came to visit me and we drove down the coast; this was during the time when I wasn't seeing John because I had just recently moved to California. This person's name was Dr. William Davidson, and while we were in Carmel, he wanted to see a medium; there was someone I knew who I really trusted and I thought she was very, very good and well known too, Ann Armstrong. I took him to meet Ann Armstrong and she said to him, "You are going to have an experience tonight that has happened to you before but you've never acknowledged; I'm glad Judy is with you because she needs to witness it, and she needs to tell you it's all right." She kept saying to me, "I want you to tell him it's all right."

Neither of us knew what she was talking about, but later that night we had both gone to sleep, and I got a knock on my door and he asked could he come in and he didn't look as if he were really himself, meaning he looked very vague. He's a pretty take-charge person, but he looked very vague and a little bit frightened and I said, "Sure, put on the light." He sat down in the little sitting room and he said, "Something very strange is happening," and I said, "Is it something different?" He said, "Well, it's something I have had a couple of times before." Then, as if he suddenly flipped into another person, he started speaking in the same kind of prophetic voice as John and saying what has to happen in the world and where we need to change our minds about how we see each other.

This was all very intense and there was no tape recorder, and I didn't think to write it down; but he was very conscious of what he was saying and he wasn't on a drug and it lasted about 15 minutes, and then it just stopped and he went back to being himself again. And he said, "Well, I don't know where that came from, but this has happened a couple of other times." He did remember the gist of it and he said, "I think I'm just supposed to use this in my work, that's all." He couldn't figure out any other reason why it happened, but here was a person who wasn't really frightened by that other voice of his, let's say the higher voice, and he accepted it just fine.

I sat with him two other times in Washington, D.C. when this happened. There was a group of us who went to a place called Quail Roost, which is the governor's retreat house in North Carolina, for a conference and this happened there, too, with two other people in the room. That time notes were taken, and it was helpful for him and his work.

Tom Judy, weren't you and John at Quail Roost together?

Judy Yes, we were. That was '78 December. December 8, 9, and 10.

Tom If there's a story there, maybe you can tell us that next time, too.

Judy Yeah funny, I forgot the Quail Roost story. Absolutely I will tell that. I have some photographs from that time, too.

Bruce We'll pick up on that next time.

PM That was wonderful, Judy.

Judy Thank you for saying that. I just go on talking and I wonder is everybody asleep?

Tom No.